

MISSISSIPPI W. M. U. NUMBER

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOLUME XXXVII.

JACKSON, MISSISSIPPI, NOV. 12, 1914.

NEW SERIES, VOL. XVI, NO. 46

Contributions of State W. M. U. this year.....	\$ 60,454.53
Contributions to State W. M. U. last year.....	45,532.72
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Total gain over last year.....	\$ 14,921.81
Gain over last year.....	33 per cent

THANKSGIVING.

(Psalms 65.)

"Thou crownest the year with Thy goodness," O Lord.
Our hearts and our voices are tuned in accord,
As we number the blessings, recounting the ways
Thou hast made us rejoice and be glad through the days.

"Thou crownest the year with Thy goodness." The field
From which we have garnered the marvelous yield,
Thou hast greatly enriched, for the River of God
Its furrows have watered and fallowed its sod.

Thy paths have dropped fatness; each valley and plain
Is clothed with Thy flocks and is golden with grain.

The morning and evening rejoice at Thy Word;

"Thou crownest the year with Thy goodness," dear Lord.

—Margaret McRae Lackey.

WATCHWORD.

Be strong in the Lord and in the strength of His might."

—Ephesians 6:10 (R. V.)

CONTRIBUTED ARTICLES

THE DENOMINATIONAL PAPER.

By J. L. Motley, D. D.

The writer would emphasize a few commonplace, though none the less important, reasons why the denominational paper should have the hearty support of the entire brotherhood.

1. It is a most potent agency in stemming the tide of heresy. So far as I know, without an exception, our Baptist papers are sound in the fundamental principles of the gospel, and may be depended upon to bravely and successfully meet every form of modern heresy. Each are especially impressed by what they read, and one of the surest ways to correct false views among the people is to induce them to read our denominational literature, especially our denominational papers.

2. Some portion of all our denominational papers is devoted to wholesome reading for the family. The children's page is generally very helpful. If possible, much more attention should be given to this feature of our papers. Many homes have no other wholesome reading matter than that which the religious paper furnishes, and I believe that the editors are doing some of his best work when he devotes a large space to moral stories and general religious matter that will interest the entire home circle.

3. The denominational paper is the only agency that furnishes news firsthand of the affairs of the brotherhood. Surely it is worth while to know what is going on among the brethren, especially those within one's own State. The Baptist Record is very largely a news gatherer for the Baptists of Mississippi. In fact, it is through its columns alone that we may hope to learn about the work within the bounds of Mississippi, and I do not know any Baptist within the State can get along very well without the news from the churches. To me, it is a feast of soul to read every week about the on-going of the kingdom among my own brethren far and near.

4. The denominational paper is the chief informant about the needs of the work at large; and, in this day of multiplied and enlarged divisions of the work, it would be impossible for us to move intelligently and harmoniously without the aid of the denominational paper. The dates of our general gatherings and reports of their actions are of great importance. No large co-operative work could be conducted successfully without the weekly paper. Without a doubt the denominational paper has come to be indispensable to the success of our organized work. In view of these facts, it is a matter of no small concern that the very existence of the religious paper is being threatened. Whatever else must suffer, the denominational paper should have the immediate, enthusiastic support of its constituents.

The writer is highly gratified to see that the report on publications is set for the brightest and best hour of the Mississippi Baptist Convention. It is a little strange that our papers have had to be content with the most meager notice in our conventions and associations. If possible, the convention should inaugurate some plan by which the number of subscribers to The Baptist Record might be doubled within the next twelve months. Let's make a way speedily for the denominational paper to come into its own! West Point, Miss.

"ANSWEREST THOU NOTHING?"

At the Kansas City Convention of Student Volunteers much time was given to the consideration of the proper equipment of foreign missionaries. By such men as Prof. Charles Henderson, of Chicago; Dr. W. W. White, of New York, and Sherwood Eddy, it was shown that all such workers should have the best possible intellectual training, that they should be students of social problems and trained social workers, that the Bible should indeed be an "open book" to them and that before they strive to win the heathen they should have brought their own neighbors and those on the highway of their student life to Christ.

President MacKenzie, of Hartford, Conn., said that leaders are beginning to realize that our missionaries go out to work with people who are planting education in the very heart of their political and social organization; that there is no excuse today for crippling the work of the Spirit of God, for putting into His hand an untrained mind, a blunt weapon, an instrument poorly fashioned on the human side. Some one has said that rare indeed is it for a missionary not to have to do some actual teaching during his term of service and a Methodist minister recently announced that we might not have thought of it but that we would admit the truth that heathen lands have culture, inadequate as it is, wholly because of their religion, whereas barbarians are uncultured because of the total absence of any kind of sanctuary amongst them. Since culture does follow in the wake of religion, how necessary it is that our missionaries know how to appeal to the minds as well as the hearts of unbelievers. President MacKenzie further brought out that unless our missionaries are trained intellectually they will lose much time the first precious years out on the field—"the golden years of young enthusiasm"—and that if unequipped in this respect the whole efficiency of their years of service will be lowered. "Why should a missionary study?" he asked. "Because the civilizations which he is going to confront are vast and complex and because Christianity is so rich and complex." The missionary must know how to live Christianity!

There can be no doubt that our Woman's

Missionary Union Training School, located at Louisville, Ky., lays an ever increasing emphasis upon such intellectual training for entrance and upon stated advancement in it before graduation. No matter what sphere of work the student is in training for—as pastor's assistant, Sunday School expert, W. M. U. state worker, private life, home or foreign missionary—the catalogue says that the best of literary preparation should precede the course in the Training School, for real success in this school depends largely upon a good foundation laid in high school or college. One of the very earliest students went to the school from the lady-principalship of well-known Judson College; while recently a young woman entered, found the work too advanced for her mind, went to college and then returned to the school. Just the names of systematic and Bible theology, interpretation of the Old and New Testament, church history and comparative religion and missions will give you some idea of how keen must be the intellectual acumen and how rare must be the literary taste of the students who are graduated with honors from our school. Do you not feel that such privileges should be open to all who are ready and eager to receive them?

The second point brought out at Kansas City was that of social study and the science of applied social service. Through the Southern Baptist Theological Seminary, the school offers a course in ethics and sociology, while its principal, Mrs. Maud R. McLure, teaches personal work. Prof. Henderson explained that great industrial problems are arising—aye, have already arisen, in India, Japan and China and that our workers must know how to advise, how to prevent, how to take the message of love and justice and mercy. The good will center in connection with our school and the other charitable work done by the students on the various Louisville mission fields splendidly help them to this end.

As these social workers go forth on their errands of love, they carry with them, as the episode so beautifully narrates, "the sword of the Spirit, which is the word of God." The school pin has graven this face in letters of gold and has placed it upon the heart of its many graduates. Unqualified emphasis is certainly laid upon Bible study. Dr. White said at Kansas City that Bible study and prayer are essentially one and that they constitute the one and only spring of spiritual life. Shall we not enlarge our school so that every young woman who would do missionary work, who would "go down into the well," may know the depth of God's love,—may realize the power of prayer not only on her own part but by those who "held the ropes" at home?

All this intellectual training, all this social study and service, all this Bible knowledge and prayer are for the one great purpose of soul winning. J. Campbell White says that it took nearly a century to win the first million Protestant Christians on the foreign fields; that the second million were won in less than one-eighth that time and that the third million is being won in about

one-sixteenth of a century. Sixteen times the need for personal soul winners! Our school, through its class instruction, field work and good will center can help its students to be such. What will you and I do to enlarge the circle of its influence that it may appeal to more Southern Baptist young women to enter its doors? The growth of the school during its seven years forces us to realize that such will not be possible unless we speedily and adequately enlarge our plant.

You are familiar with the fact that last year over twenty of the students lived in rented apartments across the street and that in May the Union purchased for \$20,142 the lot adjoining the Training School, so that within the next three years, six months of which are now past, we must raise at least \$75,000 to build on this new lot one wing of our future \$200,000 plant. Mississippi's part of the \$75,000 is \$3,750. Each of our Mississippi workers should find out her society's part of the \$3,750 and should give her share of that. Many will see that they can double their society's apportionment. Some members can give \$1,000 or more and be all the richer for the gift. The old building on the newly acquired lot has been temporarily renovated and there are now fifty-five students in the two buildings. The Training School episode tells most graphically of the life there at the school and should be generally used in presenting this enlargement scheme to our members and friends. Will you not do all you can for the fund yourself and will you not by word and prayer persuade others to do so? Thus many more young women from Mississippi and the other states can be accommodated at the school, thence to go forth equipped intellectually, as social workers, as students of God's Word, and as soul-winners in Christ's name.

KATHLEEN MALLORY,

Corresponding Secretary W. M. U.
Baltimore, Md.

THE WORK OF THE WOMEN.

The work of our women must be taken into account when we foot up the sum total of our denominational activities, and the showing is in every way to their credit. Just think of a total contribution of \$60,454.53 to the advancement of the kingdom in Mississippi! It has not been many years when this would have been thought a magnificent showing for the whole denomination. We rejoice in what our sisters in Christ have done for our Lord.

But there is a reason for this splendid service, and all of us should endeavor to discover that reason and profit by the discovery made. As I see it there are at least three things that have conspired to make the work of our women a success: (1) Their splendid organization; (2) their knowledge of mission work; (3) their systematic method in collecting money for the Lord's enterprises.

It is true that they are probably more religiously inclined than men, and, being more devoted, find more real pleasure in giving

to the Lord's work, but that within itself would not account for their success. They have solved, in a large measure, the three fundamental problems in mission work. They know, they co-operate, they gather the little from the many; these things make their work tremendously effective and successful.

During the coming year we are sure that our women will not only maintain their splendid record, but that they will make material advancement. We hope that they will arrange for the same kind of emphasis for State missions that they are giving to home and foreign missions. Foreign missions has its week of prayer and its Christmas offering to China. Home missions has its week of prayer and its offering following. Now it seems that in order to give the mission activities of our good women wholeness, they ought to have a week of prayer for State missions. We feel sure that they will arrange for such a period, and we would suggest that it come sometime during the months of September and October, as our State mission campaign is on at that time.

Let us all look now to the future. I feel that the Lord has forever a bigger and a greater task for us than we have yet tackled, and that that task lies just in front. The doing of any great thing equips us for the doing of something greater. Hence, after this year's work our responsibility is greater in that our ability to do has been enlarged by the successful performance of last year's undertakings. We cannot afford to lose precious hours rejoicing over past successes when these successes are assets in our lives for greater tasks. Therefore, while we praise the Lord for His goodness and His mercy in leading us in so great an undertaking, let us also thank Him that the doing of the things He gave us to do has enlarged our capacities and added to our strength and made us able to do bigger things.

I want to reach my hand out to the good women in congratulation, but it is a congratulation that includes not only the work done last year, but also the larger soul and vision and power produced by the activities put forth. Mississippi Baptists are better able to do things now than ever before. Let us listen not to the notes of discouragement that may be sounded. This is our day of opportunity and woe be unto us if we improve it not.

I am yours for a bigger task next year.

J. BENJ. LAWRENCE.

WHAT SHALL I RENDER?

Today my heart is full of gratitude to God, as from any vantage ground I see how He has put it into the hearts of so many to render such willing service in His kingdom.

The thought I wish to present to you is the gospel of stewardship, and I bring nothing new. It is as old as the laws of God; for it was God who set apart one day in seven and called it holy. So also was it God who reserved to Himself one dollar in ten and called that holy, and whenever the dollar

or the day is withheld, He calls it robbery, "and will a man rob God?"

Long, long ago was an evil name given to money, even before this present commercial age, our Lord recognized that for most people "to be faithful" the test of Christian character must come through the handling of money. Paul says the love of money is the root of all evil, evil therefore is a condition of mind and not of material possessions, for God can and will use our possessions as a means of bringing us into a larger life and greater usefulness, when we recognize that all we have belongs to Him and we are His stewards.

Dr. Charles Noyes says, "The wisdom of stewardship is in knowing that the things we call ours are of value to us, not for what they are but for the use we make of them. They may be 'little,' but they mean as much as if they were 'great.'"

"The tenth shall be holy unto the Lord," but says some one, "I am too poor to give a tenth of what I have." Christ says he that is faithful in that which his least is faithful in much. And if you have not faith in Him to pay one-tenth of the "little" He gives you what would you do if He entrusted "great" possessions into your keeping? Do you recall how beautifully Carlisle expresses it when he says that the wealth of a man consists in the number of things he loves and blesses, and the number of things he is loved and blessed by. God never asks impossible things. We are asked for only a part of what we have been given. "The silver is mine and the gold is mine," saith the Lord of hosts. Has it pleased the Lord to bless you with stocks and bonds and landed interests? Then He expects you to bless the world with large gifts for the advancement of His work, but none the less responsible are you, my sister, who have been less favored financially and must needs "count the cost." Can you give the tenth of the eggs, the butter, and even the produce of your luxuriant garden, remembering that the "Earth is the Lord's and the fullness thereof?" God is a landlord; we are the tenants. Can He trust us? As you open your Bible, the silence of centuries is broken, and we hear the same commands, "Bring ye all the tithes into the storehouse," for as in times past the same "unobserved observer" sits over against the treasury today, and what we cast in rests entirely with individuals; and Christ's work moves forward or halts according to the measure of our personal fidelity of our stewardship.

More than a year ago the Mississippi W. M. U. were asked to enlist 1,000 titheers. Today we report less than 600. Will the Baptist women of Mississippi fail in their loyalty and obedience to Him who said, "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it!"

MRS. A. J. AVEN,
First Vice-President W. M. U.

The Baptist Record

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When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearsages will be paid before printing paper stopped.
Obituary notices, whether direct, or in the form of resolutions of the board, and marriage notices of 25 words, inserted free; over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

On the day of Pentecost, when the Holy Spirit was poured out on all who were present, Peter explains that it is the fulfillment of prophecy, and quotes at length from Joel. The point of the prophecy is this, that the dispensation of the Messiah shall differ from that of all former periods in the giving of the Holy Spirit to all of God's people without distinction. Heretofore there were certain selected individuals or families or classes chosen of God to be the special recipients and vessels of grace and knowledge. Now everyone has direct and personal access to God and all without exception are to be His evangelists, the instruments of extending His Kingdom and the agencies through whom He ministers to all the needs of all men. Notice the prophet says, "I will pour forth of my spirit upon all flesh." Heretofore the Spirit had been bestowed on kings and priests and prophets. Now He is given to all, for all are kings and priests and prophets. There are no reserved seats or reserved rights in the kingdom of Jesus. The lines that formerly separated people are obliterated, national and race lines. There is no longer Jew and Greek, bond and free, wise and unwise, male and female.

In order that this truth may be brought out more clearly, the prophet goes into details, saying, "Both your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams. Yea, both on my servants and on my handmaidens, in those days will I pour forth of my spirit, and they shall prophesy." Observe that the daughters and handmaidens are included among those who are to minister in Jesus' name. They are not barred by reason of sex from participation in the Lord's work and advancing the gospel. Their opportunities are just as real and as great as that of men.

This does not mean that their efforts are not to be made in a way becoming women and by methods which characterize womanly modesty. The New Testament does not teach that all distinctions between men and women are blotted out. Nature and common sense and the Bible are agreed as to fundamental

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differences between men and women. To overlook this is to destroy modesty and the mutual regard of men and women. The Bible does not hinder or limit the activities of women in Christian work, but it prescribes the sphere and method in which it is to be done. It is not limiting the power of a locomotive to keep it out of the woods or a mud road. To keep it on the rails is to preserve its power.

Our women have been anointed of the Lord for a great service. Without becoming preachers, without the necessity of speaking in mixed assemblies, they have awaked to the possibility of mightily hastening the coming of the day of God. It is a ministry of women to women, working one with another. More than half of our foreign mission force is made up of women. One-third of the amount contributed by the Southern Baptists for home and foreign missions is given directly by the Woman's Missionary Union. And if we should count what was done by them in the regular church collections, it would probably be more than half. They are giving for all missions in Mississippi more than was given by all Baptists in the State twenty years ago.

But this is not their chief work. They are training the children in the Sunbeams and Royal Ambassadors. They are developing the daughters in the Y. W. A., and assiduously studying the problems and fields of missions in advance of their brothers. It is well for them and for us if all will remember that this work can only be done in the power of the Holy Spirit. It is only "after the Holy Ghost is come upon us" that we can be witnesses unto Him. There is room for gratitude in what has been done and need of humble consecration in view of what remains to be done. P. I. L.

We have ninety-five dependable W. M. U.'s in the State. If each one would order twenty copies of "Keep My Money," the primary school for which Miss Mary Anderson's very soul longs could be quickly secured and nobody any the worse off and we could cable to her "A Christmas Gift." "Keep My Money" will be found just the kind of a book that convalescents will enjoy. Let any brother or sister place a number of them in a hospital for those who are on the road to recovery.

At a meeting of the board of trustees of the Mississippi Baptist Hospital last week, Rev. Bryan Simmons was re-elected superintendent and Miss Stamps as head nurse. They hope to be in the new building by Thanksgiving.

The First church at Jackson has recently renovated and beautified the interior of their house. A year ago they made room for the growing Sunday School by opening rooms in the basement.

Thursday, November 12, 1914.

"OTHERS."

Report of Enlistment Vice-President.

As many of you know, our brethren realized about three years ago that a remedy for many of the weaknesses in our work would be to develop the undeveloped; to vitalize the unvitalized, and so they created the department of "Enlistment and Co-operation." Our Home Mission Board of the Southern Baptist Convention has eighteen enlistment field workers. We have from our own State Brethren W. R. Cooper, Zeno Wall and J. P. Harrington. I cannot take the time here to give you statistical reports of their labors, but I do want to insist that every W. M. U. president get the leaflets on this subject and inform herself as well as her society on this line of work.

It is a mighty movement for greater church efficiency.

Last year our Central Committee, seeing the great advancement made by our brethren and realizing the great need among our women, decided to adopt this policy also. The committee having had such a short time to create plans, our efforts along these lines are mostly beginnings. We are trying, however, to plan these beginnings with an eye for future growth. Our enlistment work for a time will have to be done almost entirely through the direct co-operation of the faithful ones in the different localities. We are not able, it seems, to have a secretary on the field yet for all time. Our own Miss Lackey spends as much time as she can on the field and wherever she goes there is increased interest. New societies, mission study classes, organized Sunday School classes, are formed, besides others are enlisted in the actual service of the organizations already existing. The wonderful results of her efforts are being shown in the various reports from places she has visited. We know, however, that she cannot do all of this work that is needed and so we want to get this spirit of service, of community interest disseminated throughout our State. Is your church thriving spiritually? Are all your members enlisted in actual service? Is your mission society A-1 and have you all the women enlisted who should be? If so you have the "others" in your midst, but still there are "others" and you should pass these blessings on. We may find the "others" if we will. So many of us sit down and wait for the big opportunity and refuse to take hold of the first thing and the next thing. Some years ago a passenger down in his cabin upon an ocean liner heard the cry, "Man overboard." What could he do? Down in his cabin, away from seeming opportunity for helpfulness, he thought of the one thing he could do and he quickly lighted a candle and placed it in the port-hole. It was with this light that the man was saved. No, you and I need never to be afraid that if we wish to live the useful life, if we wish to extend the Master's kingdom here on earth, opportunity will be denied us.

MRS. J. B. JARVIS.

Laurel, Miss.

Thursday, November 12, 1914.

THE GLORY OF THE TASK.

One evening not a great while ago we went across the road from our house on the hill to see the sun as it sank to rest in a blaze of splendor. Gold and rose-color bathed the sky, flaming across the northern heavens almost to the east, and rising nearly to the zenith. Here were masses of harmonizing tints—green and blue and corn-color, lavender and violet. There were great banks of shaded purple clouds, touched with rose as delicate as the flush on a young girl's cheek. Further to the north, we seemed to look upon a peaceful lake, with boats resting upon its bosom and trees on the banks bending down to view themselves within it. Rose-color and gold deepened into brown, and purple and violet into gray, and one could only feel, as the glow faded and the shadows gathered, it is the glory of God! Often in this world around us He gives to the seeing eye glimpses of the grandeur and beauty of the eternal. But is it only in material things that we see the possibilities open to those who serve Him? Some years ago, according to the Youth's Companion, a woman died in a Pennsylvania village whose funeral was conducted by three men—a member of the Harvard faculty, a professor in a famous theological seminary, and a minister of wide reputation. A noted doctor and successful banker left their work in Philadelphia to pay tribute to her memory. Yet she had been only an humble serving woman—but a woman with a vision! Busy always with the duties close at hand, she had no time to long for greater opportunities. Her faithfulness and devotion had so glorified her work that each of these five men declared hers to be the strongest influence in his boyhood and youth. What greater opportunity could there be than that of being finely useful, and helping others to the same privilege! And we may all have that opportunity. The secret lies in giving yourself generously to your work, in putting into it the heart and strength and soul as well as the mind. Only eternity can rightly value work so honored. I have heard of a minister's wife who organized in her husband's church a missionary society. It lived and labored for many years, becoming a powerful stimulus to good works in that community. Twenty years passed, the founder had long gone to rest; the church entered upon troublous times; the society seemed to have passed the period of its usefulness, and was about to be disbanded. One of the older members, who had sat in silence and sadness, rose at last and said quietly, "Ladies, this society was organized by our dear Mrs. Hall." Instantly they felt the influence of her who had spent herself among them for her Master, new life, new purposes, new strength, were born, and all thought of giving up the work was abandoned. Ah, friends to have done such a work, to have made one's self such a power in the lives of those about us is it not glorious? "No life can be pure in its purpose and strong in its strife and all life not be purer and stronger thereby."

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"Speak the truth, do your work, and see the glory of it all," was the watchword given by an eminent speaker to a college graduating class. See the glory of it all! Can we see it in the

"Homely work that is ours today,
Floors to sweep and fires to lay.
Plates to wash and clothes to mend,
Work that never seems to end?"

Can we see it in the Lord's work that comes to our hand week after week? Drudgery perhaps, we call it uninteresting, it may be, we find it, difficult at times, important, doubtless, but glorious! But if the perfection of God's purposes are dependent on it, if all the tiny stones of our daily duties go to form the beautiful mosaic picture of God's plan, if He is using us as His instruments in the onward march of His kingdom—is it not glorious? Never more allow yourself to underrate your abilities or opportunities; take up the duties He lays upon you; follow up with cheerful heart the avenues of usefulness. He opens up before you.

"Speak the truth, do your work, and see the glory of the task."

MRS. P. I. LIPSEY.

Clinton, Miss.

REPORT OF WOMAN'S MISSIONARY UNION.

(As incorporated in report of Dr. J. B. Lawrence.)

In that beautiful classic recorded in Sacred Writ we learn that on a most eventful day in the life of the Moabitish matron, Ruth, she gleaned abundantly because the goodman of the field bade his servants to leave "handfuls of purpose" for her garnering.

The spirit of the generous Boaz has not departed from the earth; and today the corresponding secretary of the W. M. U. brings to you a brief report of the past year's harvest, which has been largely gleaned from the "handfuls of purpose" the brethren have so graciously allowed us.

Hence this report begins, as it should, by expressing our heartfelt appreciation to the Baptist brotherhood of the State at large, and the brethren of the State Convention Board in particular, for the many kindnesses shown us, for their unfailing loyalty to our cause.

The office work has consisted as usual of the routine of mailing out letters, cards and literature, and 650 of W. M. U. minutes. Much of this literature came from headquarters in Baltimore, but over 10,000 leaflets, printed from four manuscripts prepared by women of the State, have been distributed.

The field work of the corresponding secretary occupied 256 days. These days were spent as follows: Campaigned in 42 of the 54 associations; attended nine associational meetings; attended three rally days; taught mission study classes in both B. Y. P. U. encampments; visited 242 churches; made 264

talks; organized 126 societies, which together with new organizations of young people, made a total of 193 new organizations; traveled 8,942 miles; and drew on the expense account for \$162.16. It might be well to state just here that the entire expense account of corresponding secretary, office secretary and Central Committee was \$410.35. A glance at the figures representing the amounts collected—\$58,835—gives a fine financial showing. But we humbly and earnestly beg leave to state that these figures express but a very small part of what we consider the real work of the Union this year.

We might speak of the "handfuls of purpose" regarding our increased number of tithers; of our goodly number of mission study classes; of the splendid work of our personal service department; and the hope of our enlistment department. All these matters will be fully reported in the minutes of the W. M. U. however, hence we will not burden you with recounting them here.

This report is rendered by the Union with profound gratitude to Him who hath crowned the year with His goodness. Blessed be the God and Father of our Lord Jesus Christ, who hath, through all and in all, blessed us with every spiritual blessing in the heavenly places in Christ.

Respectfully submitted,

MARGARET McRAE LACKEY,

Corresponding Secretary.

The Gideons, who have put Bibles in the guest rooms of hundreds of hotels, have asked the privilege of putting one in every room in the new hospital building in Jackson. The request came through Brother S. R. Whitten and was granted of course, and a vote of thanks was given them for their generous offer.

Every little Sunbeam in the State should own a copy of "Keep My Money." It is all about a veritable little Sunbeam whose sunny name is "Gold." Let every mother get a copy of this little book for her child's Christmas present.

The negroes held a fair at Jackson last week and made a splendid exhibit. They had a parade which seemed nearly a mile long and was made up mostly of school people, who sang patriotic songs as they marched.

"For sad and broken hearts it is said that 'Keep My Money' is a balm in its healing power. Every Y. W. A. could not get for her mother a more appropriate Christmas remembrance."

Dr. J. B. Lawrence preached Sunday at Brookhaven at the ordination service of the new deacons, Brethren Purser and Morgan.

We sympathize with Brother Webb Brame, of Vicksburg, in the loss of his father, who recently entered into rest.

REPORT OF COLLEGE CORRESPONDENT OF Y. W. A.

We have in the State of Mississippi fifteen colleges in which is to be found the flower of the young womanhood of the State. In most of these I have found that excellent organization, the Young Woman's Christian Association, whose avowed purpose is "To unite the women of the institutions in loyalty to Jesus Christ, to lead them to accept Him as their personal Savior, to build them up in the knowledge of Christ through Bible study and Christian service; that their character and conduct may be consonant with their belief and also to associate them with the students of the world for the advancement of the kingdom of God."

Because we, the Woman's Missionary Union, wish, in addition to these very important ideals, to instruct our Baptist girls in W. M. U. work and ideals and secure their interest and active co-operation in our plans for world-wide missions. We have organized the Young Woman's Auxiliary instead of the Y. W. C. A. in our denominational schools and strive to have auxiliaries in addition to Y. W. A.'s in the other colleges. Therefore, is it not imperative upon us to make these auxiliaries as interesting, as helpful, and in every way as good as the Y. W. C. A.?

A close study of the Y. W. C. A. has convinced me that it is not the easy task I once thought it to be. It is really wonderful what a great power for good in school life this organization has become.

The eight or ten members of the cabinet go to school a day or two ahead of time to make plans for the year and to welcome new girls and invite them to join on the very first day of their school life. I hope to see the day when every college Y. W. A. officers will do this same thing—putting the religious life of the new girls first, before literary societies, social clubs, etc.

Recently, I heard some one ask a girl as she was leaving for a Virginia school if she belonged to the Y. W. C. A. She replied, "Oh, yes! All of the girls belong to that." Shall we not unite in our efforts to see the day when every Baptist girl in every college will belong to the Y. W. A. just as much as a matter of course?

Very nobly have the teachers in the schools where we have organizations responded to the call for help and many of them are teaching the mission study classes in addition to their already full schedule of work. From one college Y. W. A. president, I have recently received this message:

"All of the lady teachers have enrolled with us and come to all of our meetings. They are always ready to help when we need them."

At this very place I found difficulty in securing a member of the local W. M. U. who was willing to act as college hostess. None of them had seemed to feel any responsibility toward the struggling band of girls in the colleges of their town.

Oh, members of the W. M. U. let me lay it upon your heart that this is our work and beg you not to leave it all to the girls and

teachers. Each member of the W. M. U. can help by showing an interest to the girls who go from your town to the colleges. When they leave for school suggest their joining the Y. W. A., and when they come home, ask them to come to the meetings and tell of the year's work, or some phases of it.

If you have no Y. W. A. in your town see if you cannot, by appointing one of your members as leader, help her to organize an auxiliary.

This kind of co-operation will be a great source of good in the home churches and the girls will take a new enthusiasm back to the college Y. W. A.

We are striving at college to train your girls for service, but of what avail if you do not give them service to do?

This past session we had over 400 girls in the five colleges where we are organized, who received this training. That means much to the W. M. U. of the future! Blue Mountain Y. W. A. reported 161 members, sixteen mission study classes, nearly all taught by teachers of the school.

Besides completing "Ann of Ava," and "Mexico of Today," they used the programs in "Royal Service."

Hillman College reported thirty-eight members, led by Mrs. W. Y. Quisenberry in the study of "Mexico of Today," and of the programs in "Royal Service." They have one student volunteer who expects to enter the training school when she finishes the course at Hillman.

Clarke Memorial also had a student volunteer who hopes to be in the training school next year. They had twenty-six members and studied "Western Women in Eastern Lands."

Practically every boarder in the Mississippi Woman's College is a member of the Y. W. A.—104 in number, and they reported an average attendance of ninety-five. They studied "Western Women-Servants of the King," "Brazilian Sketches" and "The Home Mission Task."

In addition to writing many letters to the girls and to our general college correspondent, Miss Susan Bancroft Tyler, it has been my great pleasure during the past year to visit our girls at Hillman College, Clarke Memorial, Mississippi Woman's College and also the State Normal.

At the Normal we have no organization but I hope soon to be able to report that one has been formed. The Y. W. C. A. there is very flourishing and doing a fine work. They have a Baptist girl as their very efficient president and are doing some good Bible study and also mission study.

I also visited the Woman's College at Meridian, where I found an active Y. W. C. A., which had many members in the mission study course. The president and secretary seemed very willing to co-operate with us in any way they could. By courtesy of the National Board of Y. W. C. A., I have received some names of Baptist girls who graduated last year from schools outside of the State and who have expressed their willingness to work with us on their return home. I have written to them and given

Thursday, November 12, 1914.

their names to the Y. W. A. leader. With this last plea I close.

Help our girls all you can, whenever you can and wherever you can.

MARY RATLIFF,
College Correspondent.

Raymond, Miss.

MISSISSIPPI BAPTIST HOSPITAL NOTES.

We take this opportunity to express our appreciation of the services rendered the hospital by the W. M. U.'s of the State. They have been most ready to hear our appeals and subscribe to the different funds, and they have been very prompt to meet their obligations. They are paying regularly to the fund necessary to the erection of that portion of our new building to be known as the "Annie Kate Woods Memorial Ward."

Besides this, more than seventy-five societies have contributed either money or supplies to the furnishing and running expense account. The boxes sent in by the sisters have been such as to enable us not only to supply the deficiency in linens for present use but also an excellent start towards furnishing the new building with new linens, with the exception of sheets.

No doubt the sisters will be glad to know of the progress of the building. The finishing touches are now being put on the building and with the exception of painting and screening it will no doubt be ready for occupancy by Thanksgiving day. Should there be any other delay it will be in the light fixtures.

We are hoping to have a genuine celebration on that day to which all are invited. We hope to announce a definite plan next week.

Inquiries have come concerning the cost of different furnishings, and we here give a statement of about what things will cost: furnish a room, \$50; bed, \$10; dresser, \$7; chairs, \$4.50; table, \$2.50; mattress, \$4.50; blankets, \$5; rolling chair, \$35 or \$40. Of course, if a room is to be furnished with better furniture and with other fixtures it will cost more.

We feel that returns on the subscriptions are coming in fairly well, and our hope is that they will continue. We have not secured many large subscriptions, so while there is some depression, a genuine sacrifice on the part of each subscriber will enable all to meet their obligations.

Don't forget! So many people, forget to send in their subscriptions. This makes it necessary to remind them again, which costs extra labor and extra time, besides delaying us in meeting our obligations. With a deep sense of gratitude to our good sisters and all who have helped, and a bright hope for the future, we shall press forward with our work, pleading again for your sympathy and your prayers.

BRYAN SIMMONS.
Jackson, Miss.

Thursday, November 12, 1914.

"A STORY OF GROWTH."

This caption has been given me upon which to build my report of the work done by the mission study classes throughout the State. I find myself in a quandary how to proceed and at same time stick to my title.

It has been less than a year since the work of the W. M. U. has been so systematized in our State as to put the various activities of the missionary societies into different departments with some one person responsible for the growth and development of each.

The department of the organization of the mission study classes fell to me, and as I come before you, I am unprepared in figures to give you the number of classes that are in existence throughout our State today.

Taking charge of the work in the early summer, I wrote to the societies through the columns of The Record urging that each missionary society, whether a W. M. U., or Y. W. A., organize a class and report to me the success of their work.

Few have been the responses to this request, and I should feel discouraged, were it not for the fact that I know scattered over the State, many, many classes are in progress. But alas, I have no report of their existence!

Through our beloved corresponding secretary I have had cheering news of many she hears of in her travels first to one place then another. At our college at Hattiesburg there are fourteen classes running at once! And at both encampments this summer there were mission study classes. That is a big step forward.

But shall we stop where we are? If the mission study work is to be one of growth then we must keep on and not be satisfied till every society, whether composed of young or old, has its mission study class. We must do this for many reasons: If we desire to attain the requirements of the standard of excellence, we must have a study class each year; it will help the life of the society. Try it for yourselves (if you never have) and be convinced. How can we be truly interested in our missionary meetings, and make others interested also, if we know little or nothing of the people and places we hear about at these gatherings? To overcome this listless condition of the members of the societies the work of the study class is designed.

"The mission study class will dispel ignorance, remove prejudice, arouse interest and promote investigation, encourage benevolence, stimulate prayer and probably provide missionaries. It develops many delightful surprises, and enables us to link ourselves with the inspiring victories which our Lord is gaining in the world today."

The educational department of our Foreign Mission Board has a most interesting and helpful set of books prepared for our study, and as we finish one can take up another.

Write to the superintendent of this work if you need information or advice; she will be glad to aid you all she can. Also tell her

THE BAPTIST RECORD

of your experience in your study classes, so that next year she may truly have a story of growth to tell.

ANN WALLER LONGEST.
University, Miss.

WEEK OF PRAYER PROGRAM FOR WORLD-WIDE MISSIONS.

January 3-9, 1915.

To the President:

Definite changes have been made this year in the week of prayer programs, due to a conviction that the emphasis of the week should be laid upon prayer and offering rather than upon detailed study. To this end no leaflets are being sent out with the programs and no leaflets are suggested for purchase. No talks or papers are called for but in each instance a brief statement concerning the need is given where prayer is desired. It is earnestly hoped that due notice will be given to each statement and that the prayers will be definitely arranged for and offered accordingly. If persons cannot be secured to lead each prayer, then silent prayers may be called for. With almost a world at war, we need indeed to pray unto the God of peace! Still it may be very desirable to supplement these programs to suit local conditions. Valuable suggestions as to leaflets and many missionary messages will be found in the October, November, December and January numbers of "Royal Service," price 25 cents, from W. M. U. Literature Department, 15 W. Franklin St., Baltimore, Md. Recent issues of the Foreign Mission Journal will also be helpful. As suggested above, each day's program should be carefully arranged and the parts duly assigned. Early in December the envelopes should be distributed so that, as agreed upon at the Nashville meeting, "the offering may be set apart before other Christmas gifts are planned for." After the ingathering program has been held, the offering should be forwarded promptly. The Foreign Mission Board is heavily laden this year.

At Nashville it was also decided that each Woman's Missionary Society shall take a fostering interest in the younger missionary organizations of the church. It is, therefore, hoped that the society will help the young people with their programs and will see that at least one of its members attends their meetings and reports concerning them. Most desirable, too, is it that the society encourage the pastor to inaugurate, if possible, the week by preaching on the first Sunday a definite missionary sermon. It is suggested that as a help for this sermon the society give him a copy of W. H. P. Faunce's "The Social Aspects of Foreign Missions," price, postpaid, in paper 40 cents, in cloth 60 cents. Order from Educational Department Foreign Mission Board, Richmond, Va.

Friday, the 8th, has been set aside by the Federation of Woman's Boards of foreign missions in the United States as a day of prayer for foreign missions. It is stimulating to mingle our prayers that day with those of thousands of other women. Special programs have been prepared by the federation.

LOYALTY TO OUR STATE WORK.

Christ said, "Ye shall be witnesses unto me both in Jerusalem and in Judea and in all Samaria, and unto the uttermost part of the earth." So you see our home work comes first but in order to build better. If China, Japan, India, Africa and the islands of the sea are ever to be thoroughly evangelized it will be because Mississippi, our own State, and then our own nation, the home base, have been evangelized. When our people begin to feel that we must put forth every effort for our State work, then we will find ourselves in a position to succor the great need of home and foreign missions. Do we realize that on each one of us rests this responsibility, and are we doing our duty to our State work? In 1910 we had a population of nearly two million and for the past ten years we have increased at the rate of sixteen per cent. You see this is a peculiar duty for our Baptist people because we have more church members in the State than all other churches put together. Over one million, five hundred thousand of them are without Jesus Christ and over one-half of the enlisted are inactive in the kingdom. Do we see our gigantic task? There is only one white Baptist church in every forty-five miles of Mississippi soil; there are thickly settled communities that have never heard God's message from a Baptist pastor. There is a certain amount of destitution in our town churches but our greatest destitution is in our rural districts, hence our task is one of enlightenment. Every member of every Baptist church ought to be informed about and interested in every phase of work fostered by our denomination in our own State.

The crying need is information, for if we catch the vision of the kingdom with its needs and vast opportunities, what one of us would not want to use her time and talent and money where God may direct? Every Baptist home in our State ought to have The Baptist Record thereby keeping up with our own work.

State missions is that channel through which all our churches of the State combine and utilize their strength for the cause of Christ and we know this calls for loyalty to the State Convention, loyalty to the board, and loyalty to our denomination and its faith, and above all it involves loyalty to our Lord.

MRS. J. E. SWEANY.

Durant, Miss.

We miss in this issue a word from our beloved president, Mrs. W. A. McComb. An attack of illness just before the convention prevented her preparing the message that was in her heart. Word comes from her old home in Eureka Springs, Ark., where she is recuperating, that she is improved in health, for which good news we are profoundly grateful.

Mississippi Woman's Missionary Union Page

MRS. T. J. BAILEY, Editor..... Jackson
Direct all communications for this department to the Editor
MRS. J. P. HARRINGTON, Secretary..... Jackson
MRS. R. H. KNOX, Y. W. A. Leader..... Columbus
MISS MARY RATLIFF, College Correspondent..... Raymond
MISS MARGARET L. LEE, Cor. Secretary..... Jackson

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All Societies in Mississippi should send quarterly reports to Miss Margaret Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lousieck, Jackson, Miss.

"What shall I render unto the Lord for all his benefits to me." Ps. 116:12.

We are sure we voice the sentiment of the women of the W. M. U. when we thank Dr. Lipsey for the great kindness he has shown us in giving us the privilege of this special edition.

SPECIAL EDITION.

Through the kindness of Dr. P. I. Lipsey, editor of our State paper, we are permitted to present to the W. M. U. a third special edition of The Baptist Record. The aim of this special effort is to encourage those who have under difficulties been doing what they could to carry on the work; also to enlist, if possible, those who are indifferent. Sisters, we need the cooperation and prayers of every Baptist woman in our State. Won't you make an honest effort to do what you can to help carry on the Lord's work? The very fact that times are hard makes it all the more important that you join hands with us and help lift every pound you can. If every Baptist woman in Mississippi will do her part our contributions will increase so amazingly and our women will grow so strong spiritually that we will forget to complain of hard times, but will lift our voices in songs of praise to Him who is our refuge and strength.

OUR W. M. U. PAGE.

It would seem that after trying to edit this W. M. U. page for several years it would be child's play to write a simple paper on it. With the page before me with all of its defects and glaring mistakes, it seems a herculean task.

First, let me ask what does this page stand for? What does it mean to the women of the W. M. U.? Is it simply a name? Is it a fad to have your name enrolled on this W. M. U. record book? Do you think of this page as a place where you can occasionally see your name in print? No! no! my sisters, nothing like that! It stands for love and loyalty to Christ, for the work and sacrifices of the women of the W. M. U. It stands for helpfulness, better informed

women, and the laying of a broader foundation for our children to build on, so that they may accomplish greater things for the up-building of the Master's kingdom.

Our page has never reached the ideals of those who have been most interested in it. It has always fallen into the hands of a woman whose hands were already full, consequently she could not do her best for it—the most she could do was to hold the banner of the union out of the dust and, pray God to give us some woman who was consecrated enough, with time and talent enough to make this page so valuable that every woman who possibly can will be willing to pay the price of our denominational paper to get and read our W. M. U. page. It has been said "If you can interest a woman enough to get her to praying about a thing, she is on the highway to accomplishing what she is undertaking to do." What could the women of the W. M. U. do if they united their prayers in the interest of our woman's page? Sisters, we need all this page stands for. We need it fifty-two weeks in the year. Then let us unite our prayers in one petition to God to give us the right one to edit and make the very best use of this page—one who shall make it so necessary to each and every one of us that we shall feel that we are personally responsible for its success. Then we will have something worth while. I am sure all readers of the page have noticed one great improvement in the last year; we no longer have the page marred by advertisements, thanks to the editor.

REPORT OF THE MONROE COUNTY ASSOCIATION.

The Monroe County Association convened with the First Baptist church, Aberdeen, Miss., October first. Though it rained without ceasing the day before and was cloudy and raining some during the entire session, still it was said by all to have been the best association in several years, and the best representation of the churches, as eleven out of thirteen sent delegates or a letter. The reports and discussions of the brethren were something to be proud of. We had Rev. Jordan, Starkville; Rev. Blalock, Amory; Rev. Mooneyhan and Rev. Horton, and our enrollment secretary, Rev. J. P. Harrington, who gave to the body the grand idea of grouping the churches and having a pastor instead of merely a preacher. We hope the brethren will prayerfully consider this and ere long pastoriums will be going up all over the county. We had our own ministers, Dr. A. R. Bond, Aberdeen, and Rev. Chas. Nelson, Rev. Birmingham, Rev. Blount, Rev. Chas. Nelson and his devoted wife will leave us soon to go to Louisville, Ky., where they hope to equip themselves for greater work for the Lord.

In our women's meeting we very nearly followed the suggested program. Mrs. J. P. Harrington made us a very interesting talk on our work. We were so sorry she had to leave at 3 o'clock, for we know she left untold many things we wanted to know.

The superintendent tried to stress the special needs and how to meet some of them, and put special emphasis on some of the suggestions of Miss Heck.

"What Are We Doing With and For Our Children," by Mrs. H. P. Pace, and "Our Duty to Our Community and How to Fulfill It," by Mrs. Jeff Taylor, were food for the mind and showed plainly that they had given these subjects prayerful consideration. May we awaken to these ideas and follow their teachings.

It was gratifying to listen to the readings of the different reports and note an increase of almost \$200 over the disbursements of last year, in round numbers being about \$673. As nearly as could be ascertained between 60 and 65 ladies contributing this. Only eight reported tithe.

We missed Miss Lackey so much this time. We do hope she can be us with next year.

MRS. I. W. RYE,
Associational Superintendent.

Hamilton, Miss.

"MORAL JEWELRY."

"Oh, Consistency, thou art a jewel."

The following illustrates the consistency of some preachers:

In a certain Arkansas town the pastors of the Methodist church and the Baptist church were accustomed to engage in friendly discussion of their distinctive doctrines. The Methodist conceded the Scripturalness of every fundamental principle of the Baptists and along with it the fallacy of the tenets of his own church.

Finally the Baptist said to him, "You have admitted that Baptists are right and Methodists are wrong all along the line, have you not?"

"Yes," replied the other.

"Then why do you not come and let me baptize you into the fellowship of our church?"

"Oh, that would not do," declared the Methodist. "It would give the lie to all I've been preaching all these years."

"Well, if you have been preaching error hadn't you better give it the lie and go to correcting it, rather than continue to misinstruct people the rest of your life?" inquired the Baptist.

"Oh, no; I couldn't afford to do that, as old as I am," insisted the Methodist. And he continued to misrepresent the serious and sacred matters of God's Word. "6."

On Sunday, the first instant, the new Baptist church at Rome, Miss., was dedicated to the Lord in an impressive and deeply devotional service. Rev. J. P. White preached the dedicatory sermon.

The people who won't stop raising cotton, but are asking that the legislature stop them, are like the little sick boy who refused repeatedly to take the medicine which his mother brought and urged him to take. Finally she began crying and said, "Oh, my little boy is going to die." He replied, "Never mind, mother, don't cry; father will be here after a little and he will make me take it."

"Woman's BARGAIN Club"

By a very fortunate arrangement with the publishers of one of the most popular magazines for women and the home, we are enabled to offer you McCALL'S MAGAZINE, twelve months (and one free McCALL dress pattern), with our own paper, unexcelled as a home paper for all the family—at a special reduced club price that will save you money and afford you a wealth of wholesome entertainment, valuable information and interesting, up-to-the-minute news.

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McCall's Magazine is loved by more than 1,200,000 American Women

—because McCALL'S is their home helper, bringing every month 84 to 136 big pages (all attractively illustrated and printed on fine quality paper) brimful of valuable information on clothes, house-keeping, pure food, recipes, cooking, entertaining, health, baby, beauty, etiquette, plain and fancy needle work, embroidery, home dress-making, home millinery and home decoration;

—because McCALL'S is their fashion authority and guide in correct dress (for themselves and children), showing over 50 new designs of latest styles monthly, and telling what to wear and how to make it at least expense;

—because McCALL'S is more than a magazine, more than a fashion authority and household guide—because McCALL'S is a real FRIEND and INSPIRATION to all women who appreciate the best in magazine reading—the best in stories and articles to entertain and the best in practical departments suggesting ways to economize, to earn money at home, to lighten burdens and to make life more worth while.

Do Not Miss This Money-Saving Opportunity



Monthly, 84 to 136 pages
Convenient size—8 1/2 x 11 inches
FREE McCALL PATTERN
Each subscriber for this "Woman's Bargain Club" may choose from her first copy of McCALL'S received, one of the celebrated McCall Dress Patterns, FREE (value 15c) by sending a postal card request direct to The McCall Company, 236 West 37th Street, New York City, N. Y., saying—
"Please send me my FREE McCALL PATTERN."

Number.....Size.....
Give name, address and age in case of children.

OLD FRIENDS! NEW FRIENDS! NOW IS THE TIME!
Send \$1.60 at Once for the "Woman's Bargain Club," to

The Baptist Record.

160 EAST CAPITOL STREET
JACKSON, MISSISSIPPI.

Use This COUPON Now for the
"Woman's BARGAIN Club"

To The Baptist Record, Date.....
Jackson, Mississippi.
I enclose \$2.30 for which please send me the "Woman's Bargain Club" as advertised by you.
NAME.....
CITY.....STATE.....
R. F. D. or Street or Box No.....

That was a beautiful compliment the editor of the Western Recorder gave to our splendid editor of The Baptist Record, concerning his recent editorials. He designates them as interesting and rousing editorials and says, "He is one of our most thoughtful men and interesting writers." Thank you, brother. Come again.

We heartily recommend this
GREAT FAMILY COMBINATION OFFER
THE BAPTIST RECORD Regular \$2 Both
THE YOUTH'S COMPANION Price \$2 Papers
Together
For One Year
\$3.50
To take advantage of this Club Rate Send all Subscriptions to The Baptist Record; Jackson, Mississippi

"HOME COMING DAY."

"Home, home sweet home,
Be it ever so humble,
There's no place like home."

Dear Friend:

It will interest you to know that the First Baptist church, of Natchez, Miss., after its sixty-four years of splendid history, will on Thanksgiving night, Thursday, November 26, 1914, have a "home-coming." The friends and former members are urged to join with them.

The old church has had a hard struggle from its beginning, but with God's help, it has managed to move on and has sent many strong, brave "laborers into His vineyard." Among them, our beloved T. F. McCrea, who is now laboring in North China; Bryan Simmons, who is doing such a great work as superintendent of our Mississippi Baptist Hospital at Jackson.

Our "home coming" will be in celebration of the triumphs and victories given us of God through Christ during these years, and in honor of former members and pastors who now have cast their lot in other fields.

Can we count on your coming? It will also please you, that on this occasion, we propose to wipe out the indebtedness of \$1,900 now resting on our parsonage. No doubt you know of the crises this section of the State has been going through for the past five years. This has been peculiarly trying on our church, and for this reason we feel compelled to ask for help. Indeed, it seems that this debt must be raised just now. By so doing, God's cause will be greatly aided in Natchez.

We desire to have a gift from every resident member, and one from every former pastor and member. Doubtless many could secure contributions in their own congregations. God will bless you if you rally to this call.

Will you please mail your contribution to the treasurer of our parsonage fund (Mrs. McDonald Watkins, 700 Main street) in case you cannot come?

We intend to have a happy time, an attractive program, and an enthusiastic re-union.

Grateful for each of you, the "joy and crown" of our labors, and expecting you, we are,

Yours cordially,
COMMITTEE.

Contributions of any amount from any source, will be gratefully acknowledged. We are in great need of help.

S. J. PARRISH, Pastor.
Natchez, Miss.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

SEVERE RHEUMATIC PAINS DISAPPEAR

Rheumatism depends on an acid in the blood, which affects the muscles and joints, producing inflammation, stiffness and pain. This acid gets into the blood through some defect in the digestive process. Hood's Sarsaparilla, the old-time blood tonic, is very successful in the treatment of rheumatism. It acts directly, with purifying effect, on the blood, and improves the digestion. Don't suffer. Get Hood's today.

LETTERS FROM RHEUMATICS

Possibly you have imagined that you could never get your own consent to write a testimonial letter, but if you have ever experienced the excruciating pains of Rheumatism you can at least appreciate the feelings of those who have been relieved of this terrible disease by drinking the Mineral Water from the justly celebrated Shivar Spring at Shelton, S. C. This water overcomes many diseases, including Indigestion, Gout, Uric Acid Poisoning and Liver and Kidney diseases, but no patrons of the Spring are more enthusiastic in their praise of the water than those who have been relieved of their Rheumatism. Hundreds of letters like the following have been received by the Management:

Dr. Crosby, a South Carolina physician, writes:—"I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder Troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant, of Savannah, writes:—"I suffered for years with a most aggravating form of stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had almost despaired of living when I began to use Shivar Spring Water, and in a short time was cured."

Mr. Rhodes, of Virginia, writes:—"Please send me ten gallons Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were cured of Rheumatism with this water."

Editor Cunningham writes:—"The water has done more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam, of South Carolina, writes:—"My wife has been a sufferer with Rheumatism and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease."

Mr. Carter, of Virginia, writes:—"Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer with Rheumatism, or with any chronic disease, accept the guarantee offer below by signing your name. Clip and mail to the Shivar Spring.

Box 18R, Shelton, S. C.

Gentlemen:—I accept your guarantee offer and enclose herewith two dollars (\$2.00) for ten gallons (two five-gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I derive no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

Post Office.....

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SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

Lesson 8. November 22.
JESUS AND PILATE.

Matt. 27:11-31; Luke 23:1-25.
Motto text: "Pilate saith unto them, What shall I do with Jesus, which is called Christ?"—Matt. 27:22.

Outline:
1. Jesus accused before Pilate.
2. Jesus and Barabbas.
3. Jesus condemned to be crucified.
4. Jesus mocked and insulted.

Introductory: The Jewish council had found Jesus guilty of blasphemy, but did not have the power to impose the death sentence. They, therefore, sent him for further trial to the Roman tribunal, before whom he was accused of treason. We follow in our outline Matthew's account of the trial and will bring into the lesson narrative the additional facts from Luke's version, as well as from the other gospels.

1. The chief priests and elders, having practically condemned Jesus for blasphemy, brought him before the Roman governor, Pilate, for trial. They themselves, for fear of defilement, remained outside of the palace, which was either the Castle of Antonia, at the northwest corner of the temple enclosure, or the grand palace of Herod the Great. Pilate went out to them, and asked what accusation they brought against the prisoner. John records that they replied that he was an evil-doer, but that it was not lawful for them to put anyone to death (John 19:30-32), thus indicating their own evil animus. Luke says that keeping in reserve their own charges, they put forward purely political accusations that he perverted the nation, forbade to give tribute to Caesar, and declared himself a King (Luke 23:2), all contradictions or perversions of Jesus' teachings. Returning to Jesus, the governor put to him the question, "Art thou the King of the Jews?" eliciting an affirmative reply. (Read his explanation to Pilate of this claim in John 18:34-38.) When Jesus was accused by the chief priests and elders, he made no defense, knowing himself already condemned, and returned no answer to the governor's wondering protest. When Pilate told the Jews that he could find no fault in him, they grew more urgent in their charge that he stirred up the people by his teachings, even from Galilee. Pilate then, learning that he was from Galilee, gladly sent him to Herod, governor of Galilee. Jesus, however, preserved his attitude of silence, and was returned to Pilate, the visit having no result, except that of restoring friendly relations between Pilate and Herod, who had been at enmity (Luke 23:6-12).

2. It was the custom at the Passover feast that the Roman authorities should release to the Jews a prisoner, leaving the choice of the individual to the people. There was at this time a prisoner, Barabbas, a leader in one of the fierce outbreaks against the Roman government which were frequent, and in that insurrection a murderer. When the people came to claim their privilege, Pilate told them that he could find no fault in Jesus, whom they had brought before him as a perverter of the people (Luke 23:14-15). He proposed, therefore, that he should release to them him whom he called the King of the Jews (John 18:39). He knew that the envy of the chief priests was the motive power in delivering him up. At this point his wife sent to him, entreating him to have nothing to do with the condemnation of that righteous man, for whose sake she had suffered many things in a dream that night. It is probable that she had known when the cohort of soldiers went out to arrest him, but God may have sent her the warning dream. While Pilate was concerned with this message, the chief priests and elders had occupied themselves in stirring up the multitude, and they cried out all together, "Not this man, but Barabbas; away with this man and release unto us Barabbas." "Of Jesus they cried, "Crucify him, crucify him," condemning to shameful death their Messiah and the incarnate Son of God. Pilate's remonstrance, "Why, what evil hath he done? I find in him no cause of death," carried no weight, for they "cried out the more." Pilate was convinced of the accused man's innocence, and if we will study the four gospels, we will find six distinct efforts on his part to bring about his acquittal. But when he saw that he availed nothing, and that the rulers would gladly report him to Tiberius because he had let go a claimant to kingship, he washed his hands before the people, disclaiming thereby responsibility for Jesus' death. (Deut. 21:6-9; Ps. 26:6.) His profession of innocence was the hollowest mockery, for he was giving over to death one whom he had declared to be without fault, and as a just judge should have followed his verdict by release. The people were willing to assume their responsibility, and cried in their frenzy, "His blood be on us and on our children!" It may be noted that during the siege of Titus and the fall of Jerusalem, "many Jews, sometimes 500 a day, were scourged and tor-

tured in every form, and then crucified in front of the ramparts. So great was the number that there was no space for the crosses, nor were there crosses for the bodies." (Josephus.)

4. Pilate, weak but regretful, released Barabbas, and after subjecting Jesus to the cruel beating with lashes loaded with metal, customary before crucifixion, delivered him to the will of his enemies. The soldiers took him within the Praetorium, and gathering all their company, took their pleasure in tormenting the patient and silent prisoner. Clothing his wounded body in a purple or scarlet robe, borrowed perhaps from one of the military officials, they added indeliberation to his royal appearance by a garland of thorns for a crown, and a reed for a scepter, and bowed down in mockery before him, saying, "Hail, King of the Jews!" Like his Jewish brothers a few hours before (Matt. 26:68), they spit upon him and struck him. "The Jews had mocked him as a pretended prophet, the Romans mocked him as a pretended King." (Broadus.) Satisfying thus their inhuman venom, they led him away to be crucified.

O sacred Head now wounded,
With grief and shame weighed down,
Now scornfully surrounded,
With thorns, Thine only crown;
O sacred Head, what glory,
What bliss, till now, was Thine!
Yet thou' despoiled and gory,
I joy to call Thee mine.

O sacred Head now wounded,
With grief and shame weighed down,
Now scornfully surrounded,
With thorns, Thine only crown;
O sacred Head, what glory,
What bliss, till now, was Thine!
Yet thou' despoiled and gory,
I joy to call Thee mine.

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If some one in your family has an obstinate cough or a bad throat or chest cold that has been hanging on and refuses to yield to treatment, get from any drug store 2½ ounces of Pinex and make it into a pint of cough syrup, and watch that cough vanish.

Pour the 2½ ounces of Pinex (50 cents worth) into a pint bottle and fill the bottle with plain granulated sugar syrup. The total cost is about 54 cents, and gives you a full pint—a family supply—of a most effective remedy, at a saving of \$2. A day's use will usually overcome a hard cough. Easily prepared in 5 minutes—full directions with Pinex. Keeps perfectly and has a pleasant taste. Children like it.

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Pinex is a special and highly concentrated compound of genuine Norway pine extract, rich in gualacol, which is so healing to the membranes.

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FROM THE DIARY OF LI HUNG
CHANG, CHINESE PREMIER.

"July 28.—I cannot think that all people are bad, even the worst of the Christians, for today I had an experience that makes me think that outside of office and business, outside of riches and honors, there are small happenings which touch a man's heart and make him feel that that humanity is not all iron and gain and falsehood. For today this yamen, which for twenty-four years had been mine, was the destination of a great mission such as never came within the compound before. I nearly wept to receive them. Two native Christians all the way from that miserable town in Japan to bring me here medicines for my head, and to see if I was getting better! I wonder if this is because Christianity teaches such things? * * * Sato (one of the visitors) said that all the native Christians in a little mission at Ketuki—the mission that had at first sent the delegation to my sick-room with flowers—had talked about me every day since I was there, and had prayed to the Christian God for my recovery.

"I took the medicines and had my two visitors served with the nicest kind of boiled chicken, some chicken tongue on crackers, rice cakes and tea. I wanted them to stay with me for a few days, telling them that I would treat them well; but Mr. Sato said he was already almost sick unto death to get back home, and that he had once or twice nearly turned back, especially as his son was so lonely.

"When they were ready to go I gave them a big bundle of presents of all kinds for their friends back at Ketuki, two hundred taels for the mission and as much more to reimburse them for the outlay of the journey. This he did not want to accept, saying that as he had funds sufficient to take him home he was fearful that the friends who had sent him might not like it. But I prevailed upon him to take the money.

"I think this Christianity makes poor and lowly people bold and unafraid, for before Mr. Sato and his boy left he wanted to know if they might pray for me. I said they could, expecting that he meant when they got back home again; but he said something to the little son and they knelt right there at the door and said a prayer. I could not keep my heart from thumping in my bosom as I watched the poor man and his frightened little boy praying to God—the God that will deal with me, and with them, and all mankind—that I might be well of my injuries. I was sorry to see them go.

"In this old yamen, which for twenty odd years was mine, strange scenes have been enacted, great councils held and midnight conferences affecting the whole world have taken place. I have received royalties and dukes, ambassadors, ministers, murderers, robbers and beggars. Men have been sentenced to death from here; others have been made glad with leases of lands, railroad contracts or the gift of public office. But during each and every

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AND it came to pass, that when Isaac was old, and his eyes were dim, so that

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ADDRESS

THE BAPTIST RECORD, Jackson, Miss.

occurrence, whatever its nature, I have been complete master of my house and myself—until an hour ago. Then it was that for the first time did I believe the favor was being conferred upon me.

"Poor, good Mr. Sato, all the way from Japan to offer a Christian prayer for the 'heathen' old viceroys! I did not know that anyone outside my own family cared enough about me for such a thing. I do not love the Japanese, but perhaps Christianity would help them!"—Ex.

We do not need any better, clearer and nearer to the point than the article by Rev. T. A. J. Beasley, in last week's Record, on "Allen Immersion." It was Scriptural, logical and forceful. Turn back and read it.

The old First church, Greenville, S. C., has built a Sunday School annex at a cost of \$40,000. They have remodeled the old building, making some radical changes, at a cost of \$30,000. Dr. Geo. W. Quick is thoroughly aggressive in his ideas.

Dr. B. C. Henning, of Bristol, Va.,

has accepted a call to Elizabeth City, N. C., and will enter upon the work December first. The North Carolina brethren give him a warm welcome.

Will Relieve Nervous Depression and Low Spirits
The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, arouses the liver, drives out Malaria and builds up the system. A sure Appetizer and aid to digestion. 50c.

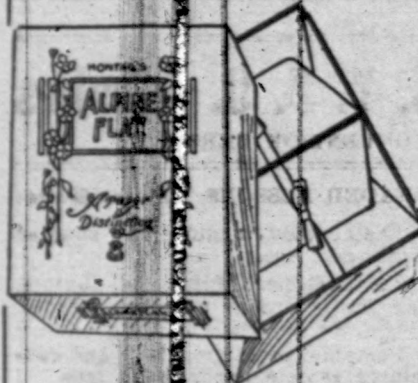
Pastor J. R. G. Hewlett says the work is moving on nicely at Charles- to A debt of \$700 has been practically removed; additions to the church are frequent; harmony and Christian love prevails.

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A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur, because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks lustrous, soft and abundant.

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The advantages are first class, the prices are right, and the location is central and accessible. Write for information and enter now.

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The Baptist Record, Jackson, Miss.

TEAMS IN TRAINING

A DEPARTMENT FOR YOUNG PEOPLE

THE HAPPY BAND AT TWILIGHT.

By Ruth Pugh Bond.

CHAPTER VII. The Guessing Contest.

Now came the day when Nannie Towers, alias Rebecca of Sunnybrook Farm, must pay the penalty of knowledge and arrange the meeting.

The boys had in vain tried to get some idea of her plans. She knew how to keep a secret, for when it is told to any other person the news would no longer be a secret. How could she expect somebody else to keep what she could not keep? So Nannie did not tell the boys.

"Mamma says that women like to keep men guessing," said Nannie, when the Happy Band had assembled, anxious to see how she would meet her bargain of entertainment, "and that must be true, for I know that's what we girls like to do for boys. We are going to have a guessing contest."

"Guess what?" Ewart spoke, only to be snubbed.

"Just wait, young man," continued the youthful leader. "You young men just dust up your old thinking caps and put them on, for you will need them."

"My cap won't fit." It was the distressed voice of "Black Beauty," alias Garnett Armstrong.

"My horns tear holes in my cap," thus Billy Whiskers, alias Andrew Shaeley.

"Tom Sawyer, lend me your opera glasses, so I can see the puzzles," Uncle Remus, alias Albert Blibrey, was not to be helped out of trouble in this way.

"Shoo, you couldn't use them; you couldn't see the end of your nose with them. Just watch me guess them all." Tom Sawyer, whom ordinary mortals knew as Barrett Carmack, was full of self-importance and esteem.

Each of the other of this famous gathering of juvenile celebrities uttered some characteristic word of hope or despair, but the leader remained calm, as she distributed paper and pencils to these wonders on information.

Nannie waited until the curiosity of the boys should master their desire for comments and then called: "Vollie."

Thus called, Vollie cupped her hands, as if for the old-time game of "Thimble," and passed to each boy, who held his hands like hers. To each one she said, "Hold fast what I give you," and each boy took a firm grip.

"Now what have you? Everybody hold up your treasure."

Each boy held up a bent pin, feeling sheepish and tricked.

"Now straighten them like they were."

But the boys found it not easy to follow this order. To bend a pin is

easy but hard work must be given to its straightening.

"The answer," said Vollie, "I will tell you for you would not guess it. Keep your characters straight, for it is hard to undo the harm of bending. Keep the crooked pins for souvenirs."

"Paper, pencils and caps didn't seem needed for that puzzle," said Ewart.

"Nor glasses either," added Barrett.

"Mistle."

"Get your paper and pencils," this one directed, "for this puzzle will put a strain on you. The first letter in the answer to each part, when placed in order, will spell the name of a woman."

"Of course it has to be a woman; she couldn't have anything without a woman in it." Albert's voice was heard.

"And a boy couldn't turn a corner without running up against a man," was the counter whisper from Lena.

"Ready. Now listen and keep quiet until you all finish your answers; remember there is to be no telling or looking on each other's paper. Play fair. I will call over the puzzle twice and then you will have just five minutes for your answers."

She then said, for she loved poetry, especially her own rhymes and these were her own:

"A Jewess who by beauty and tact found favor with her king,
That her nation she saved and caused Haman to swing—Esther.
A woman who had faith and loved the Lord,
That she taught her grandson much of the Word—Lois.
What nation when Judges ruled the earth
Had a woman, chosen for her worth—Israel.
Who was it Moses took for a wife,
The woman to go with him through life—Zipporah.
An aged prophetess who in the temple stayed,
Who gave thanks for the Christ for whom she prayed?—Anna.
A rare woman of beauty, tact, talent and grace,
Who had David to crown Solomon king in his place?—Bathsheba.
The sweet mother of Timothy who so loved her son,
That she taught him the Scriptures, and Paul's praises won?—Eunice.
A woman who did good from door to door,
Because she served much for the very poor—Tabitha.
One who had to wander with her child,
Away in the desert, lone and wild—Hagar."

"My, but she's a regular poet," said Albert.

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Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

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You can save the teeth nature gave you, make your mouth healthy and escape the tortures of the dental chair by following this new treatment at home. It is simple, easy and pleasant. Besides, it is painless and cannot possibly harm you in any way.



Thousands of mouths are seen every day. The trouble is known as Pyorrhea or Riga Disease. These soft, discolored, bleeding, foul-smelling and receding gums, loosened and sensitive teeth can be made firm, strong and healthy by this simple Home Method.

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A simple home treatment which we are placing before the public will bring you the relief and comfort you desire. Stop spending money with dentists who do not help you. Don't waste your money on drug store remedies that are invariably as you know, disappointing. Write us today and learn more about this painless, speedy, inexpensive remedy that you can use at home, so there will be no further need for you to undergo the long, painful or expensive dental treatment. Bridges, Crowns and False Teeth are unsightly and rarely satisfactory, and through this treatment of the causes of bad and sensitive teeth, gum disease and foul breath, they should be unnecessary. If you are suffering with Pyorrhea or Riga Disease, gingivitis, receding gums, elongated or loose teeth; soft, discolored or spongy gums; if your breath is foul; if your teeth pain while eating; if you are subject to bad tastes;—then, for your own sake, send for Dr. Willard's book and learn how easy his method is—how painless and speedy—how this simple remedy quickly and permanently gives sound, healthy teeth.

Just sit down NOW and write us for this free book. A few minutes will convince you that Dr. Willard's common-sense, simple Home Remedy is what you are looking for. Don't wait. There is no pain connected with it. We have received scores of letters from people saying they would have given hundreds of dollars had they known of Dr. Willard's Home Treatment in time. Address Dr. F. W. WILLARD, 4883 Powers Bldg., Chicago.

IF BACK HURTS USE SALTS FOR KIDNEYS

Eat less meat if Kidneys feel like lead or Bladder bothers you—Meat forms uric acid.

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salt is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids in the urine, so it no longer irritates, thus ending bladder disorders.

Jad Salts is harmless; inexpensive; makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications. A well-known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

A Bargain in Roses

Twelve field grown bushes, a choice selection, all first-class stock and beautiful bloomers, delivered by mail for \$2.50. An splendid opportunity to have a most attractive rose garden at small outlay. Only a limited number can be sold at this price. Order now, before they are all gone. The roses have done better than any young plants I have ever seen.—Miss Willie Hunter, Durham, N. Y. Ask for our catalogue, and other special offers on shade and fruit trees, ornamentals, etc.

Howard Nursery Co., Box 206-C, Stouall, N. C.

HAS A CURE FOR PELLAGRA

Parrie Nicholas, Laurel, Miss., writes: "Seems to me if I had not obtained your remedy when I did I would not have lived much longer. I am glad you discovered this wonderful remedy that will cure Pellagra. When I began taking Baughn's Pellagra Remedy, my weight was 60-odd pounds; now it is 90-odd. I would like to have this published and sent to sufferers of Pellagra."

This is published at her request. If you suffer from Pellagra or know of anyone who suffers from Pellagra, it is your duty to consult the resourceful Baughn, who has fought and conquered the dreaded malady right in the Pellagra Belt of Alabama.

The symptoms — hands red like sunburn, skin peeling off, sore mouth, the lips, throat and tongue a flaming red with much mucus and choking; indigestion and nausea; either diarrhoea or constipation.

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divide by the number of days that Jonah was in the fish (3); subtract the number of days and nights Paul stayed in prison one time (14); subtract the number in Gideon's band (300); subtract the number of books in the Bible (66); divide by the favorite number of the Jews (7); add the number of years the Israelites wandered in the wilderness (40); subtract the number of people waiting in the upper room (120); divide by the number of days Saul or Paul stayed blind (3). The answer should be the number of disciples Jesus took most often with him (3).
Aunt Rose thanked Nannie for her plans and the other girls for their help in the execution. She remarked on the instruction to be derived from such a program.
(Continued in next issue.)

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J. L. JOHNSON, Jr., President, Hattiesburg, Miss.

A GREAT VICTORY.

We have just closed one of the most wonderful meetings that it has ever been my privilege to be in, at Ocean Springs. It was thought best to use our associational tent, which has just recently been purchased, as we could reach a class of people who would not be reached by a meeting at the church. So we, with our unfaltering trust in God, "pitched our tent" right in the heart of the business center of the beautiful and picturesque town. The Lord went to our aid Brother R. Stone, pastor of our church at Moss Point, and the results of the meeting show that he was truly God's man. Ocean Springs has never before been stirred in such a remarkable way as this. From the very first service to the last, we were made to feel that the Lord was passing through Ocean Springs. The gospel was preached in the Spirit's power, and great throngs came to hear about the gifted Savior, and it made us think of that wonderful passage that fell from our Master's lips, "If I be lifted up, I will draw all men unto me."

We just couldn't seat the people who came, although we had all the pews from our church, and the Presbyterian church, besides chairs from the Masonic Lodge, Firemen's hall, moving picture show, hotels, etc., and yet every night there were from fifty to a hundred people on the outside that couldn't get in. All the stores of the town kindly closed during service hours, which is also an unheard of thing for this coast country.

The singing was led by Brother O. N. Harrington, of Wiggins, and Sister Stone, and it is needless to say that the Lord greatly blessed this part of the work. Every service was a mountain-top experience, and "the Lord came down our souls to greet, and glory crowned the mercy seat."

The visible results of the meeting are too numerous to mention. There were about eighty professions of faith, and most of these, we trust, will unite with the church of their choice, at the very first opportunity.

We feel that a new day, spiritually speaking, has dawned for Ocean Springs. "The faithful ones" here who have been for these many years standing by the cause of Jesus Christ are rejoicing and they are saying, "The Lord has done great things for us, whereof we are glad," and I am sure that many brethren all over the State will rejoice with us in the great work that has been accomplished under God.

W. D. MATHIS, Pastor.

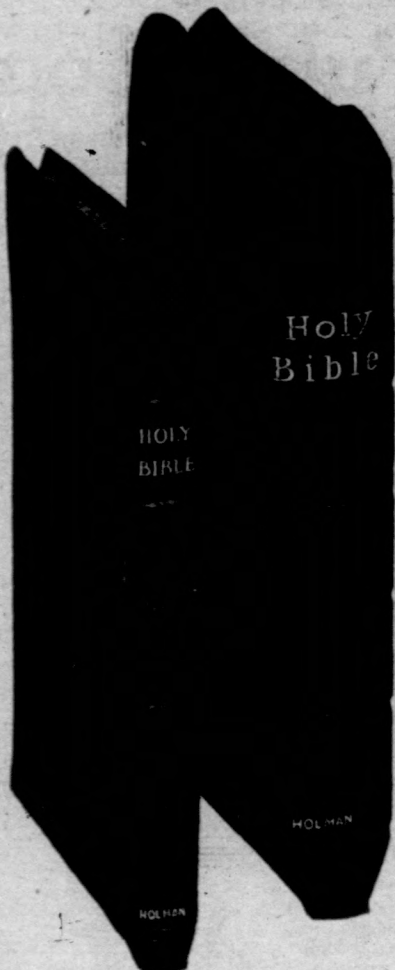
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Specimen Part-page of Type.

ST. MATTHEW, 5.

15 ^a The land of Zab'u-lon, and the land of Nep'h'tha-lim, by the way of the sea, beyond Jor'dan, Gal'i-lee of the Gen'tiles;

16 ^a The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

A. D. 31.
15. 2. 1. 2.
16. 4. 2. 7.
Luke 2. 32.
Mark 1. 14.
15.
n ch. 2. 2.
16. 7.
Mark 1. 16.
17. 12.
Luke 5. 2.
John 1. 42.

Christ's sermon on the mount.

2 And he opened his mouth, and taught them, saying,
3 ^b Blessed are the poor in spirit: for their's is the kingdom of heaven.
4 ^c Blessed are they that mourn: for they shall be comforted.
5 ^d Blessed are the meek: for they shall inherit the earth.

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DEATHS

MRS. MARY GOBER.

Mrs. Mary Gober, daughter of John and Elizabeth Barrett, was born September 20, 1856; professed faith in Christ and joined the Good-hope Baptist church of Madison county in 1870; was married to Jno. P. Gober in November, 1873. God blessed these two with six children, three of whom with the husband survive to mourn her departure. She died June 30, 1914, at Canton, Miss.

The beautiful life she lived won the love and confidence of all who

knew her. She was a true "help-meet" and a patient and affectionate mother. "Blessed are the dead who die in the Lord, from henceforth;

yea, saith the Spirit, that they may rest from their labors; for their works follow with them.

T. G. WARD.

What will Brother J. R. Sample do with Editor I. J. Van Ness, of our Sunday School Board and all other commentators on the Lord's Supper if the suppers mentioned in John 13 and Matthew 26 are not the same? They must be the same in order to get Judas out of the way. The plain statement of the book that they are not the same goes for nothing.

Rev. W. T. Bowling, in the Baptist Flag, says the Bible does not give any one plan of doing mission work. It tells us it was done by individuals—by special instruction as given to Peter and by the Holy Spirit as Paul and Barnabas at Antioch. So he says the Landmarks and convention are both Scriptural. That ends it.